THE TEMPERANCE QUESTION.

INTRODUCTION.

These occasional papers are designed to shed light on the temperance question. The writer wishes the public to consider earnestly the whole question of "Temperance versus Prohibition." It is not intended that any one should take these dialogues as veritable passages of history. Some of the characters introduced, as for example Zadoc, Reuben and Javan, are fictitious, and the dialogues of course never took place. Saul and Onkelos, however, were really students under the great Gamaliel. The events and passages of scripture that the writer refers to will be carefully treated. Every word in both Greek and Hebrew bearing on the question will undergo a careful personal investigation, and no conclusions will be drawn from any word or passage except such as the case warrants. In every case it is believed the true meaning will be found as it bears on this question, and may God bring the truth to every heart and open the eyes of those who, filled with their own erroneous ideas of right and wrong, misinterpret the blessed word of God and seek to force their own narrow views on the consciences of men quite as competent to distinguish between right and wrong as they are.

OCCASIONAL PAPERS No. 1.

About the year 27 of the Christian era three young men were walking in one of the principal streets of Jerusalem. They all belong to noble Hebrew families. There was a that time living in the holy city a teacher famed far and near for his holiness, his learning, his wisdom, and his skill in training and educating the minds of the young—the celebrated Gamaliel. He was a Pharisee, but without any of the narrow bigotry of his sect. Saul and Onkelos, for so two of the young men were called, had been brought up at the feet of Gamaliel, and under his guidance they had advanced both in secular learning and in the Jews, religion beyond many of their own age among their countrymen. They were exceedingly zealous for the traditions of their ancestors. Their companion, whose name was Javan, had lately come from Greece and was, as yet, little acquainted with the customs of the eastern Jews. His father had associated a good deal with the Gentiles, and being deeply engrossed in the acquisition of wealth had neglected the boy's education. However, a few months before the period with which our narrative opens he had sent Javan to Jerusalem to study under the great master Gamaliel.

On the evening we speak of the three young men were earnestly discussing the subject of temperance. "It grieves me to the heart, said Saul, to see my brethren, my kinsmen according to the flesh, giving way to this degrading, accursed vice. O that they could stamp out from our midst, at once and forever, this gross and deadly sin."

As if to give emphasis to his words a drunken man, whom they had not perceived, staggered towards them and fell at their feet in a helpless state.

"See!" he continued, pointing to the miserable object before him, "is not this a gross libel on man, created after God's own image? Surely it is against the Creator's will that men should act in such a way as this. Well might the wise man say of the drunkards: 'Who hath woe? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.'"

"Do you think," said Onkelos, "that it would remedy the evil if all wines and strong drink were banished from the land by law—if it were declared a crime to make, sell or drink wine or strong drink of any description."

"How could I think so when the word of God teaches the reverse. God in His word speaks of wine as a blessing and as one of his gifts, and nowhere does He condemn the moderate use of it. Besides such a method, it seems to me, would be directly opposite to His revealed plan of salvation. He has allowed evil to be in the world and has given us His Holy Spirit to overcome it. Thus we read that our father Joshua was filled of the Spirit of Wisdom. So the spirit of the Lord was with our fathers Abraham, Isaac and Jacob, and all the patriarchs, prophets and holy men of old. But the spirit did not force them to be good contrary to their inclinations. The case of our first parents illustrates this. Adam and Eve were permitted to eat freely of every tree in garden of Eden, except of the fruit of the tree of knowledge of good and evil. They were permitted even to eat of the tree of life had they chosen to do so. But though God forbade them to eat of the fruit of the tree of knowledge. He did not place that fruit beyond their reach. On the contrary, He intended it to be a test of their obedience, and when they disobeyed Him He punished them by driving them out of the garden so that they might not be able to eat of the tree of life and live forever. And all through this history of our nation we find that the fathers committed sin at times in opposition to the Holy Spirit's pleading."

"Such was the case, you remember, with King David and with our lawgiver Moses, and even with father Abraham, the friend of God. But it is no part of our heavenly Father's plan of salvation to have unwilling service. He wants the free offering of the heart and such only will He accept. And therefore He leaves us free to sin if we will, but at the same time He shows His abhorrence of sin and His love for holiness. Here is what He says to us: "See, I have set before thee this day life and good and death and evil, therefore choose life." Now in this world of probation He has bestowed upon us a gift which He has been pleased to call a blessing, but which we can so abuse as to bring a curse upon ourselves. I speak of wine. This is true of all His gifts. We can abuse them so that they will prove no blessing, but rather bring down a curse upon us. Food is good but to the glutton it proves a snare. Wine and bread are alike gifts of God; they are alike blessings if used in moderation, but if taken in excess they ruin the health and character and bring down condemnation instead of blessing upon all who abuse them."

"Could it be claimed by advocates of total abstinence," said Javan, "that the wine commended in scripture is the unfermented juice of the grape and uninxicating in it properties? I have never heard the argument used, nor have I ever examined the passages in question to see if such an assertion could be made, but it seems to me that advocates for compulsory total abstinence would be forced into that position, otherwise they would be found fighting against God and His revealed word."

"It would be impossible to advance such a claim," said Onkelos. "It has never been done. No one who knows our language could think of such a thing. I will ask the master to lecture on the wines of scripture, that thou mayest know how impossible that would be," said Saul, smiling kindly upon Japan as he spoke.

"How is it," said Onkelos, "that we and Nazarites or men bound to abstain from certain acts, and among other things, the use of wine. You remember that Samson belonged to this class and so did the Rechabites, who received a blessing from God in the days of Jeremiah the prophet, because of their abstinence. And I am told that a great prophet has lately appeared in the wilderness preaching repentance, who uses neither wine nor strong drink.

"Your questions cover a wide space of ground," said Saul, "but I will try to reply to them. You must remember, in the first place, that the law of the Nazarite was simply *permissive*, not *compulsory*. It is true that there are directions laid down in the law for those who choose to become Nazarites. But the law expressly says, "If thou shalt forbear to vow it shall be no sin in thee." Then the things from which Nazarite should abstain were things in themselves innocent and harmless, and were for the purpose of distinguishing themselves from others. Hence they were not only to abstain from wine and strong drink but also from shaving. It would be quite as reasonable to argue from the example of the Nazarite that it is sinful to shave as that it is sinful to drink wine. As for the case of Samson I do not think that total abstainers will ever venture to hold him as an example to be imitated. Your statement with regard to the Rechabites is not quite correct. The Rechabites were *not commended for their abstinence*; they were commended *because they obeyed the voice of their father*. The whole point of the lesson taught by their history depends upon the fact that their father had imposed duties on them which would not otherwise have been bound to perform. Had he commanded them to abstain from stealing, for instance, their case would not have been recorded, for God's law had already said, "Thou shalt not steal." But the point of the lesson consists in this: The Rechabites obeyed the voice of their father when he commanded them not to build houses or sow seed or plant vineyards or dwell in cities or drink wine—things wholly innocent until his parental authority had forbidden them; but our fathers dis. obeyed God. These are the words of Holy Writ: "Because the sons of Jonadab the son of Rechab have performed the commandment of their father which he commanded them." And again, "Because ye have obeyed the commandment of Jonadab your father and kept all his precepts and done according unto all that he hath commanded you."

"I quite agree with you," said Onkelos. "But does not the fact that God commended the Rechabites for their obedience to their father's command to drink no wine justify the passing of a law to forbid the manufacture or sale of wine or strong drink."

"Certainly not. Jonadab is not commended for the restrictions that he placed upon his children's liberty. The restrictions were hard and severe, and herein lay the merit of obedience."

"Would their case justify the passing of a law forbidding the building of houses, or the sowing of seed? This case does indeed show that it is right and commendable to obey the laws, even bad laws, as long as they do not conflict with the Divine law; but this same lesson is taught us in many other places of Holy Scripture.

It is true that a great teacher has appeared in the wilderness, John by name, who is preaching repentance for the remission of sins, and it is true also that he drinks neither wine nor strong drink; but as far as I can learn he imposes no restriction upon others. He rebukes sharply every kind of sin, but has no fault to find with those who use wine in moderation. But whom have we here?"

As he spoke a young man advanced and heartily greeted Onkelos.

"This, "said Onkelos, "is my good friend Zadoc, the son of Tolmai, who will be glad to meet with Saul of Tarsus and Javan of Athens. "But," he continued, addressing Zadoc, "where, cometh thou? Methought thou hadst gone to Cana of Galilee to visit thy brother Nathanial. When didst thou return?"

"I have just returned," said Zadoc, "and never will I forget that memorable visit. When I reached Cana I found that a new Prophet had just appeared, and that Philip, Nathaniel, and some others had already declared themselves His disciples. The very day of my arrival I accompanied my brother to a wedding and there I met the Teacher. I will not attempt to describe Him. He seemed to me a man in whom the God head dwelt. His presence restrained all noisy mirth, but put no check to innocent injoyment. After a time the wine ran short in consequence of the great number of unexpected guests who were present, for the Teacher, His disciples and myself arrived at the last moment, and as we were not expected, no provision was made for us. But Jesus—for such is the Teacher's name—directed the servants to fill six waterpots with pure water. They did so. He then commanded them to bear some of the contents to my cousin Reuben who had been appointed governor of the feast. Never was man more astonished than Reuben when he had tasted the wine, for wine it was indeed, and of the very best quality. He called to the bridegroom and said, "Every man at the beginning of a feast doth set forth good wine, and when men have well drunk, then that good wine has inspired men's judgment and blunted their sense of taste—then that which is still worse, but thou hast kept the good wine until now." The bridegroom, it appears, knew no more of the matter than my cousin, for his duties as host occupied him so completely that the servants had no opportunity to inform him of the deficiency. But of course the miracle was at once made known to all. And the wine—never was such wine tasted before. The Greeks speak of the nectar of their gods, but never did the mind of man conceive of such excellent wine as was placed before us from that time. The quantity made was as great as the quality was excellent; for on examining the water-pots we found that they contained about 135 gallons and all of the same quality.

"Do you suppose, said Saul, that the wine thus made was fermented?

"Whether the wine went through the process of fermentation or not I do not know, but one thing I am sure it had, when made all the properties of the fermented juice of the grape, and such you perceive was the opinion of my cousin. All his argument was based on this opinion. He called it good wine (kalos oinos), and assumed that it had the power to intoxicate. It was not gleukos but oinos; not unfermented wine."

"But do you think," said Onkelos, "it was right for the teacher to have given the guests such an unlimited opportunity to drink to excess?"

"There was no drinking to excess.—there could be no drinking to excess in His presence. We all sat in moderation. The Teacher Himself partook of the gift which His bountiful hand had supplied. But oh, how moderately, how sparingly he used it. I never before saw a man who exercised so holy and purifying an influence over others. Even your father, great and good as he is, is not worthy to bear the shoes of the Prophet of Nazareth. I believe that this is the great Prophet that should come."

"What you have just told us," said Saul, "is very wonderful; but, I think your conclusion is too strong. Search and look, for out of Galilee ariseth no prophet."

The young men then separated, and Saul, Onkelos and Javan hastened to the abode of the aged Gamaliel and told all that they had heard and all their doubts and fears.

"Wait my children," said that venerable man. "Wait and see; you should not judge too hastily. If God be with this teacher His favor will soon be shown. Meanwhile we must watch and wait. Happy in declaring ourselves too soon we be found to fight against God. To-morrow, Javan, I will give you the information you seek to know. And now I commend you to God's gracious keeping."

Having thus said he dismissed them

The baneful effects, both mental and physical, that come from cigarette smoking have been often called to the attention of young men. A striking instance of these effects was brought to public attention at the examination for the West Point cadetship at Westfield, Mass., a short time since, where ten out of twenty applicants were rejected as physically unfit because they had "the tobacco heart," brought on by excessive cigarette smoking. Young men who take any pride in a healthy physical condition, and one that will serve them faithfully, can extract a very valuable moral from this fact.

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NEWS ITEMS.

The Nova Scotia Synod compromised on Bishop Perry, of Iowa.

The Knights of Labor in the States are discussing the question of tariff reform.

Toronto's rate of taxation was fixed by the council at 15¾ mills.

Threshers' reports in Minnesota and Dakota indicate an unusually large wheat crop.

Purchases by Canadians and Americans of Clydesdale horses in England are unusually heavy this year.

A great bush fire on the Indian reservation near Caledonia is reported to have caused the loss of three lives.

The Canadian cricketers had a drawn match, slightly in their favor, with Hampshire.

Serious opposition to the amendment to the Irish Land Bill is developing in the House of Lords.

The Manchester Guardian and other English provincial papers have been severely criticising Canada's tariff policy.

The Captain-General of Cuba and the Spanish Minister of the Colonies have had a quarrel over some alleged utterance of the former.

The Government reports on crops in the United States shows that serious damage has been caused by the drought. The wheat escaped comparatively well.

General Neal Dow, who is now in Maine, thinks it morally certain that the prohibitionists will nominate a national ticket next year.

The Windsor Clarion says the latest organization instituted in that town is an "anti-treating society" known as "The Ancient and Honorable Order of Dick Smiths." Why Dick should be preferred to John in this instance is not explained!

AN anti-treating society has been started in Georgia, and is rapidly spreading. Each of its members is required to take an oath not to drink with or ask any one to drink in any public place, nor to engage in any game of chance where malt or spirituous drinks are the forfeit.—St. Paul Pioneer Press.

This is extraordinary news from Georgia. They have had prohibition there for some time. Rev. Sam Jones and Sam Small testified last winter at Toronto that it had worked wonders, and yet it has been found necessary there to organize a society pledged not to treat or be treated in public places or to gamble for drinks.

Mr Smeaton, Director of Agriculture of the Northwest Provinces of India, has issued a note on competition between Indian and American wheat. He says India possesses means to compel America to withdraw her hostile tariffs and open her markets to British industry, but is burdened by higher railway freight charges, excessive handling and apparently (though not really) inferior quality. He advises London merchants to use their influence with the railways.

The Brussels Gazette renews the war alarm by announcing that the German Government is building an extensive network of strategic railways between Cologne and the frontier towards Antwerp. These lines would enable the Germans to throw 150,000 men under the walls of Antwerp in twenty four hours. The work is progressing rapidly. It includes depots for munitions reservoirs for feeding locomotive engines and special stations for artillery and cavalry.

The Canadian Pacific has notified the St. Paul, Minneapolis & Manitoba road that it will no longer run trains on the Pembina branch on the east side of the Red River to St. Vincent, except local freight, and requests that road to arrange for through Winnipeg trains via Niche, connecting with the Canadian Pacific at Gretna. The change takes place on the 20th. The lightness of the traffic on the east side is said to be the reason for the change, but it is thought the construction of the Red River Valley road has something to do with the matter.

Toronto's experiment in the contralization of the liquor traffic has not been a success so far, and it is to be feared that no better success awaits it in the future. The police "blotters" show no diminution in the numbers of arrests for dunkenness, but rather the reverse. An impartial observer who inquires into causes of these effects will be constrained to the conclusion that the bylaw has given the surviving licenceholders the trade of the decapitated seventy four, and by herding the drinking classes together, has promoted the treating habit. Any man who knows anything of how this habit affects drinking men knows that the bigger the crowd the more numerous the treats, and in consequence the larger the percentage of drunks. This may account for the present wave of inebriation.—World.

The Old Dodge.

The St. Thomas Times gives particulars how a Yarmouth farmer was duped out of $300 by New York sharpers. In answer to a circular regarding bogus money he went to New York. The accounts says: "About 10 o'clock the Canadian was conducted to a low saloon where the $300 was paid over, and $3,000 of what was supposed to be bogus money was counted out on the table and placed in a box resembling a cigar box, but while the White Station verdant had his attention attracted elsewhere another box was substituted by a confederate, though of course the verdant did not observe anything of this. He was advised by the sharpers to take the box (which he supposed contained $3 000 in counterfeit money) to the express office and ship it to Buffalo. This would, they said, prevent detection. He was proceeding to unlock it and open it, however stating that he wanted some of the money to use, when they handed him $20 in genuine money and persuaded him to express the box, which he did. When he obtained the box and opened it he found it filled with coal cinders. Then, and not until then, he realized that he had been duped. Accordingly he returned home a sadder, and it is to be hoped, a wiser man.

People at Variance Over Prohibition.

NASHVILLE, Tenn., Aug. 10.—Willis McDeamon, a school teacher near Babattia, Jackson county, found his schoolhouse guarded by a mob yesterday morning, who refused him admission on the ground that he was a prohibitionist. McDeamon opened another school. The anti-prohibitionists installed a new teacher, and the pupils divided according to their parents' views on the question.

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COUNTY OF HALTON.

TOWN OF MILTON, } By virtue of a Warrant issued by the Mayor of the Town of Milton, bearing date the
To Wit. } thirtieth day of March, A. D. 1887, and to me directed, commanding me to levy upon the lands as hereinafter mentioned, being in the said Town of Milton, together with my costs; I therefore give notice that, unless the said arrears of Taxes due be sooner paid, I shall on Tuesday, the Fourth day of October, A. D. 1887, at the hour of One o'clock in the afternoon, in the Court House, in the said Town of Milton, proceed to sell by Auction so much of the said lands as may be sufficient to discharge the taxes and lawful costs.

ALL THE UNDERMENTIONED LOTS ARE PATENTED.

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South of Pine Street	10	N. ½ 11	5 39	13	2 10	7 62
" " " "	10	N. ½ 12	5 39	13	2 10	7 62
South of Pearl Street	15	S. E. ½ 6	5 35	13	2 10	7 58
South of Pine Street	10	15	3 35	8	2 10	5 53
North of Pearl Street	14	E ½ 7	1 67	4	2 10	3 81
" " " "	19	E ½ of 13	1 79	4	2 10	3 93
NORTH WARD.						
South of Mill Street	4	28	5 40	13	2 10	7 63
West of Martin Street	10	3	8 06	20	2 10	10 36
" " " "	10	2	7 48	19	2 10	9 77
" " " "	10	1	7 48	19	2 10	9 77
SOUTH WARD.						
East of Bronte Street	1	1	4 09	10	2 10	6 29
" " " "	1	2	4 09	10	2 10	6 29
" " " "	2	3	1 18	3	2 10	3 31
" " " "	2	4	1 18	3	2 10	3 31
North of Mary Street	4	2	26-24	66	2 10	29 18

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(Sgd.) W. L. P. EAGER,
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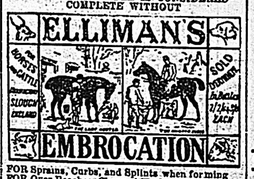

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